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SEPTEMBER 1960

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Written by

Frederick and Barbara Wolf

Available through your church bookstore

Published by THE Seabury Press GREENWICH, CONNECTICUT

Welcome to the Small Church Schools Bulletin

We look forward to each new issue of our sister publications of the National Council, *Churchways* and *The Episcopalian,* and to other educational journals. Now that the *Small Church Schools Bulletin,* the Department of Christian Education's newest service, has made its first appearance, we know that we have another first-rate paper to serve our Church. In Philadelphia it is said that "Nearly everyone reads the *Bulletin.*" May it be equally true in the Episcopal Church—that everyone in a small church, whether rural or urban, reads the *Bulletin!* We welcome it and wish it well!

The theme of the first issue of the *Bulletin,* coming at the opening of the school year, is "Getting Started." Specific suggestions are made for each of the groups into which classes are combined: preschool, primary, junior, junior high, and senior high. Later issues will tell how to keep classes going, adapting and supplementing present curriculum materials, training inexperienced teachers, improvising more adequate equipment and resources.

The *Bulletin* will be published four times a year in loose-leaf form; a binder is supplied with the first issue. The cost is $2.00 a year. Order from the Seabury Bookstores, One Fawcett Place, Greenwich, Conn.

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FINDINGS

Contents for September 1960 ***Volume 8, Number 7***

ARTICLES

5 ***The young Church and the long look:*** *the Rev. Henry L. H. Myers calls upon the older Church to face squarely seven areas of life which have grave effects upon the Church's ministry to young people.*

8 ***Placing responsibility for Christian education*** *is the first step in developing a parishwide program adequate to the needs of your parish, says the Rev. Canon Halsey M. Cook, a member of the Advisory Committee of the Leadership Training Division.*

10 ***Our parish family*** *is Elizabeth Wynkoop's account of the life and spirit of St. Martin's Church, Charlotte, N.C. People want a church, she says, where all members of the family can share in worship, in learning, in fellowship—where they can become part of a real "parish family."*

12 ***Preschool children in church school*** *have special needs which their teachers would do well to anticipate before the children arrive. Mrs. W. Glenn Geyer, Jr., reports on behalf of two Baltimore parishes, the Cathedral Church of the Incarnation and the Church of the Redeemer.*

14 ***Making a good start*** *in your church school class this fall is the concern of every teacher. Miss Irene Scudds suggests three essential ingredients: an understanding of yourself as a witness to the love and power of God; knowing and loving each child in your class; and a working knowledge of your course materials.*

16 ***Prepare for Halloween*** *admonishes the Rev. Warren I. Densmore, Director of Christian Education, St. Stephen's Church, Miami, Fla. The author urges Christian observances to counteract secular and pagan influences so strong in our midst.*

DEPARTMENTS

4 ***Report from the Field:*** *Consulting at St. James', Fairhope, Ala.*

4 ***Letters***

17 ***Sight and Sound:*** *New Edition of* Audio-Visual Resource Guide • *Appraisal of S.P.C.K. and Roman Catholic filmstrips* • *Reviews*

19 ***Teaching the Bible in Classroom and Church:*** *Suggestions for September 4 through October 9*

21 ***Book Notes***

23 ***Items:*** *Episcopal Church Schools Convention* • *New Assignments for Miss Sandt and Miss Benignus* • *Trick or Treat for UNICEF*

Acknowledgments: Cover photograph: Trinity Church, Tulsa, Okla. Photograph on page 5 by Edward Wallowitch; on page 14 by Thomas Byers.

REPORT FROM THE FIELD

Consulting Does Help

The Leadership Training Division of National Council has stressed the importance of "on-the-job" training for church school teachers and other parish leaders. Many diocesan departments of Christian education have done so, too. The following report from the April, 1960, "Department of Christian Education Bulletin" of the Diocese of Alabama was sent to FINDINGS by Miss Estelle Warren, Diocesan Christian Education Consultant. It was written by the Rev. William R. Hill, Rector of St. James' Church, Fairhope.

* * *

We are entering the final lap of the first year of making use of an aid to leaders in our church school. We call it "Scheduled Consultations."

Like most parishes we know about, our teacher training left much to be desired. We were doing our best to create an orientation program at the beginning of each church school year to get our teachers started with their new classes. We were also attempting to sustain our teachers through monthly meetings. Teachers, superintendent, and rector agreed that something else was needed—but what? Offers were made to the teachers to call the rector at any time to aid with problems, but few ever called. "After all, the rector is *so* busy. . . ."

Then we began to hear a little bit here and there about "consultation." It sounded as though it might be something we could utilize. The Department of Christian Education made possible a training program to help us understand the "what and how" of this process, and we decided to institute it last fall.

The rector now makes available two days and an evening each month for the scheduling of an hour to an hour and a half with each teaching team. The superintendent, with the aid of the church school secretary, calls each team and makes an appointment. The schedule of appointments is then mimeographed and mailed to each teacher as a reminder. Only rarely are these appointments not kept, and these few are generally postponed to a later day and then kept. Our teachers agree almost unanimously that it is the most effective "on-the-job" help that we have yet found.

Teachers have been asked to prepare a summary of what they conceive to be their task, aim, purpose, and the areas to be covered in their class in the course of the year—a "task area description." (See "It's Nice to Know What You're Doing," FINDINGS, September, 1957. Reprint available.) This is brought to the first consultation session and is reviewed by the rector with the teaching team; it is also referred to from time to time as the year progresses. The team is asked to bring to the sessions any notes, questions, and transcripts of class conversation which might aid the rector in supporting the team in its task and which might give clues to new directions which the class is indicating the need to pursue. Generally, we run out of time long before we run out of things to talk about or questions to be considered.

We have a long way to go in developing the sensitivity of the teachers and the consultant, and in understanding one another's problems and difficulties; but we agree that systematic consultation is extremely worthwhile. Our teachers have the assurance of the superintendent's and rector's continued interest in their work, and they feel the support of this—which all teachers continually need. We have begun the development of the necessary understanding that we are *all* in the process of growing and learning together. No one of us knows all the answers, but by united effort we can arrive at answers which can be lived with until better ones are discovered.

"Scheduled Consultations" are by no means cure-alls for every ill in the church school, but we are finding them to be of joint help. I feel, personally, that these hours spent each month are among the most important and most fruitful in each month's ministry, and am looking forward to the time when the ministry of consultation can be shared more fully by our lay leaders.

* * *

Miss Warren adds this further note in the "Bulletin":

General training is needed by all leaders for their jobs. This (which we often call "orientation") can best be given in a *group* meeting. But every leader needs help in applying these general principles to his own situation, be it an adult class, a unit of the Churchwomen, a Young Churchmen's group, a church school class, or any other group meeting in which Christian education is the purpose. Therefore, teachers and leaders need individual, on-the-job help. Herein lies the cause of much of the breakdown in our educational programs. Apparently clergy and lay leaders of the Diocese have found that the Training Conference on Consultation helps them to find a workable plan to fit the needs of their own parishes.

Letters:

• Teamwork

I was much impressed with the reproduction of the piece of sculpture entitled "The Lesson" (sometimes called "Family at Prayer") which heads the article "The Dilemmas of Parents" in the May issue of FINDINGS.

I have taught church school at Trinity Church since about 1938, and when I looked at that piece of sculpture, I could not help but think that if we had the earnest backing of the parents of the children we teach on Sunday mornings, what a wonderful piece of work we could all do as a team—child, parents, and teachers.

How helpful I find FINDINGS each month, and with what deep interest I read it. I should like to compliment you on its attractive format, but far above that, for the very valuable information and help which it always contains from the front part with the letters to the end pages of book reviews and interesting items.

Camilla Best
Supervisor, Audio-Visual Education
New Orleans Public Schools

• Lighter Task

I am enjoying FINDINGS, for which I am a recent subscriber. You are doing a wonderful job in helping to make the task of the church school teacher lighter by bringing fresh insights and better standards and improved techniques for this most important task.

(The Rev.) James T. Rhodes
St. Paul's Church (Anglican)
Newmarket, Ont., Canada

The Young Church and the Long Look

by Henry L. H. Myers
Associate Secretary
Leadership Training and Youth Divisions

A TYPICAL Sunday schedule in the McGoon household goes something like this:

7:05 A.M.—Mr. McGoon backs out of the carport and heads for the parish church, seven miles west.

7:20 A.M.—Mr. McGoon and another vestryman take up their positions as ushers for the seven-thirty service.

8:32 A.M.—Mr. McGoon arrives home again, and bolts breakfast while Mrs. McGoon herds the family into coats, hats, gloves, and car.

8:44 A.M.—The McGoon car heads west again.

9:01 A.M.—The family disperses: Hortense (age twelve) to the junior choir vesting room; Mrs. McGoon with Boris (age five) in tow to the kindergarten room; Mr. McGoon and Horace (age fifteen) to a pew, side aisle (saving a seat for Mrs. McGoon).

10:42 A.M.—Mr. and Mrs. McGoon wait in the parking lot for Hortense (assigned to collect Boris); Horace in the sacristy vests as crucifer for the eleven o'clock service.

12:04 P.M.—Mr. McGoon backs out of the carport and heads west to pick up Horace following the eleven o'clock service.

1:00 P.M.—Family dinner (and dishes).

4:10 P.M.—Mr. McGoon backs out of the carport again, to chauffeur Hortense to confirmation class.

5:15 P.M.—Mr. McGoon backs out of carport to deliver Horace to the evening youth group meeting and to retrieve Hortense.

7:20 P.M.—Mr. McGoon heads west again to pick up Horace.

To varying degrees a similar Sunday schedule is followed by countless families. Their acceptance of it is in part a conditioned reflex to the demands of modern living, demands which have a uniform tendency to fracture life into a series of separate fragments.

Age of the Kaleidoscope

And fragmented the McGoon life is, weekdays as well as Sundays. Every day has its own assortment of separate schedules, with each member of the household going in a different direction at a different time for a different reason.

A kaleidoscope, according to Mr. Webster, is an instrument containing loose bits of colored glass reflected by mirrors so that various symmetrical patterns appear in lovely form as the instrument is rotated. The mid-twentieth century is the Age of the Kaleidoscope. It is an age marked by the struggle of Everyman to see in the loose bits of life, as they go tumbling by, some sense of symmetry, some equation of the parts which gives them meaning and wholeness.

Day of Rest?

Does the McGoon Sunday schedule merely mirror the kaleidoscopic chaos of life, or does it reflect the beauty and order of life well lived? Do the loose fragments have within them a discernible pattern, and the pattern a purpose? Is there a common denominator manifest in Sunday's comings and goings which gives some purpose to Monday's pattern, to Tuesday's comings and goings?

What is it that makes Mrs. McGoon, family dispatcher, and Mr. McGoon, family chauffeur, loyal to Sunday's pattern of demands? Does Horace zigzag through his schedule of commitments with merely a vague belief that it is meet and right to do so? Will the apostolic laying on of hands mean for Hortense no more than exchanging the schedule of confirmation class for that of the evening youth fellowship meetings? And Boris—is he destined to become a functionary at the altar, a statistic in the church school, a problem on Sunday night? What, after all, is so exciting about Sunday?

Such questions brook no pious prophecies. Sunday is of a piece with Monday. And when our Lord said, "I am come that they might have life, and that they might have it more abundantly," He was speaking about the quality rather than the quantity of their life as scheduled on Monday as well as Sunday.

Mr. and Mrs. McGoon may perhaps be accepting the demands made on them because from their own point of view they, too, believe that it is meet and right to do so. But Horace now, Hortense soon, and Boris eventually, are apt to weigh this pattern of life in the balance and, from their points of view, find it wanting—wanting a discernible common denominator to give a sense of wholeness to an otherwise purposeless pattern of fragmented living.

A Few Facts

Horace (whom Hortense and Boris will echo in their own teen years) is one among twenty million teenagers today, whose count is increasing at the rate of one million annually. Together those in their teens have an income this year of nearly ten billion dollars—more than double the nation's annual foreign-aid grant. They are thus a major target of industry—the newsstand, record shop, movie theater, radio and television networks, grocery, drug, department, clothing, and jewelry stores. Nearly six million of them have driver's licenses. A tragic number of them are among the 780,000 families that move every month somewhere—across the street or across the continent, the majority into metropolitan areas.

Twenty-three new nations have been born since Horace and his cohorts were born. He is part of the first generation to have lived its entire life in this urbanized, depersonalized, automated, thermonuclear, extraterrestrial, kaleidoscopic, anxious age of abundance and anonymity. But Horace can speak for himself and for his generation.

A Profile

"Me? I play trombone in the school band. Saturday mornings I clerk at the neighborhood A & P. Saturday nights I double date, with a guy who's already got his license and his own heap. Sunday I'm supposed to carry the cross at eleven. Next year I may go to Europe on a student tour—by jet, in six hours—that is, if Dad's company doesn't move us to the West Coast. It's a crazy world, man—I mean—sir.

"My crowd? They're not so bad. The papers say one in five of us has a court record. But it's mostly little stuff. And sure, the girls start getting married before they're nineteen (some of them have to). And the principal says 45 per cent of my class will drop out of school before they graduate. (You don't know many of them. They don't go much for church.) But I hear there are 42,000 different kinds of jobs today, so I guess they'll make out. The rest of the gang are pretty much like me. We make a lot of noise about nothing, people say. But we've got our own ways of doing things. I don't think you'd understand. Sometimes we don't either.

"The Church? Right now I don't know. Mom and Dad say that I ought to do my part, and that we all ought to go, together. But right now I've got a lot of questions bugging me—about death and sex and drinking and politics and God and the folks and space and me. But they don't seem to get answered at church. They don't even seem to get asked—at church."

So Horace's life clips along—toward what? Caught in the dilemma of being for a few years neither young enough for the dependencies of childhood nor old enough for the responsibilities of adulthood, he escapes into a world of his own in order to wait it out in the seemingly safe companionship of his peers. But what is there in the schizophrenic way

this twenti th-century child of God must live that gives meaning and purpose and direction to his life? What is the common denominator for his life as lived at home, at school, in church, in community, with his peers and his parents, his teachers and advisers, confronted on every side as he is by the vast puzzlement of his kaleidoscopic existence?

For a long time the Church's ministry to youth, on both the parochial and diocesan levels, has followed a pretty standardized pattern. Essentially it is a by-product of the industrial revolution, which relegated teenage youth, no longer economically useful to society, to an era of waiting. And this pattern works itself out in the church school and its various cousins (acolyte guild, evening fellowship, diocesan youth convention, summer conference). The problem, however, rests not so much in the pattern as in the purpose of that pattern.

Do the pieces of the pattern really come together in such a way as to form a well-integrated whole with some singleness of purpose? What has Horace the crucifer in common with Horace the trombonist? Does he hear the Gospel so that he can understand it as really *good* news for him, too, and respond to it accordingly? Does he find the Church to be a compassionate community where (by the mystery of the Holy Incarnation) he can become himself as he was created to be, where he need no longer try vainly to be a variety of somebodies he isn't, in his struggle not to be a nobody?

Does each portion of the pattern take into account that bewildering phenomenon called "youth culture"—today's teenage style of life?

A Challenge

So the Sunday schedule is not necessarily to blame. The real questions are: do the pieces fit together into a pattern with a purpose? Any particular pattern must reckon both with today's situation and tomorrow's expectation. Ten years hence, the twenty million Horaces will be replaced by thirty million Borises.

Thus the matter of adequate adult leadership is basic to the fulfillment of any pattern's purpose—a corps of competent, concerned *adults who can talk in depth with teenagers.*

And yet even such saints are helpless until the entire contingent of the parish comes to regard Horace and his companions as responsible citizens in the City of God—and *acts* accordingly.

The Long Look

We would do well then, to take the "long look":

1. At the implications of today's youth culture and the adult culture of which it is a part and a product;

2. At our understanding of the Church's mission, both in assembly (before the altar) and in dispersion (upon the streets);

3. At the depth and dimension of dialogue between the Young Church and the Older Church (what sort of conversation is there between Horace and the senior warden?);

4. At the ways young people learn—really learn (a profoundly personal process, easy to support and equally easy to thwart);

5. At untried possibilities of action and involvement in the Church Ecumenical, through such mediums as the United Christian Youth Movement, the International Christian Youth Exchange, and voluntary service projects;

6. At the variety of significant resources available to youth-related leaders as tools of their trade;

7. At the existing pattern and purpose of all youth-oriented groups within every parish and diocese.

Why Not?

Why not set a date to bring together informally every adult in your parish who is, should, or could be concerned about Horace and Hortense and even Boris ten years hence—not just the church school teachers, the voluntary group advisers, the professional staff of the parish, and a few patient parents, but a cross section of the entire Older Church, with such other resourceful souls as you can muster (school principal, scoutmaster, policeman, social worker, and so on)?

Then take the "long look"—and act upon it with some sense of urgency. After all, Boris isn't getting any younger.

A packet to help parishes take the "long look" at youth and the Church may be obtained from the Youth Division, 28 Havemeyer Place, Greenwich, Conn.

Boris isn't getting any younger.

Placing Responsibility for Christian Education

by Halsey M. Cook
Consultant on Christian Education
Diocese of Maryland

Christian education committees can be the means whereby the entire parish shares responsibility for Christian education.

WHERE does the responsibility for the Christian training of our children lie? Before you dismiss this question as having an obvious answer, imagine for a moment two very different situations that might have taken place in almost any parish at one time or another.

Mildred Jones has just gotten her husband off to work and her children off to school when the telephone rings. It's Mrs. Scott, whose son James is in the seventh-grade church school class that Mildred and her husband teach at All Saints'. Mrs. Scott reports that James has been saying he isn't sure he believes in God and doesn't see why he has to go to church school. When Mildred suggests that she and her husband get together with the Scotts to talk about this, Mrs. Scott is unenthusiastic. In her opinion, she says, the situation should be handled by the church school teachers. As Mildred hangs up the phone she snorts, "Whose responsibility does she think Christian education *is*, anyway?"

It is a hot August day. Dr. Smith, the new rector of St. John's, comes into his office where he finds a large carton of books. "I haven't ordered any curriculum materials yet," he thinks to himself. "What could these books be?" Then he finds a note from the church school superintendent explaining that he has ordered the materials, as has been his custom for many years, but would the rector please recruit the six new teachers still needed to complete the church school roster. "I wonder how he thinks we are going to divide the responsibility for Christian education?" the rector says to himself.

Well, who *is* responsible for Christian education? Certainly the Joneses are if they have taken on the job of teaching a church school class, but does that mean the Scotts aren't? Certainly the man who, as superintendent, is charged with the smooth running of the church school is, but does that mean the rector isn't?

According to Canon 45, clergy, parents, and godparents all have specific responsibilities for the Christian training of children. But many parishes today are coming to realize that we cannot stop there. Christian education, they are saying, is a function of the *entire* parish in whose corporate life *all persons are related to each other as teacher and learner.* And to put this understanding into action, they are forming Christian education committees or parish councils. Through such representative groups, the entire parish can share responsibility and have a voice in making decisions.

Forming a Christian Education Committee

If you decide to form a Christian education committee in your parish, it should be constituted under clear authority so that it will have recognized standing in the life of the parish. It should be clear from the beginning that this body (including the rector) is responsible for planning Christian education; all the work and responsibility should not be left solely to the clergy. In almost every parish the rector and his staff have more work than they can do, and more demands are made upon them than they can hope to meet by themselves.

The membership of a Christian education committee can be quite varied. Some people will be members because of the functions they are already performing (the church school superintendent, for example, and the women's educational secretary, the youth adviser, and the director of Christian education). Others, including parents and godparents, have a place not because of their designated positions, but because they are able people who feel a responsibility for Christian education. Parishioners active in public and private school education can also give valuable service on an educational committee, and even more helpful than such specialized knowledge is an insight into the nature of life and of the Church.

People with this quality provide basic understandings for the group's work.

The number of members will depend largely upon the size and program of the parish. The group should be big enough to be representative, but not so big as to be unworkable. About fifteen seems to be a maximum number. Sometimes it is found, after work has begun, that someone with talent has been overlooked. Leave room to add people to the committee as needed.

Regularly scheduled meetings are imperative for the best results. Sufficient time for unhurried meetings is also important. Members of the committee need the opportunity to get to know each other well enough to exchange ideas freely.

Establishing Goals and Basic Understandings

Some groups and their programs fall down because they have not determined clear goals and common basic understandings. Paul Tillich, the European theologian now at Harvard, has said, "You Americans—you think you have all the answers. The trouble with you is that you don't know how to ask the right questions!" We desperately need to ask the right questions so that the answers we eventually give will be meaningful.

Some of the questions any education committee should ask are: "What is our purpose? Are we going to consider all areas of Christian education or restrict ourselves to certain ones? What is the nature and purpose of the Church? What is Christian education? Where does Christian education take place? How do people learn?"

Help in answering such questions can be found in three recent articles in FINDINGS: "The Parish Makes Its Plans" (September, 1959), "Parish Goals in Christian Education" (November, 1959), and "Words for Parents" (February 1960; reprint available).

In addition to goals, a Christian education committee should also examine the areas and functions for which it is going to be responsible. One way to do this is to draw up a list of the areas that should be considered (adult education, youth, church school, parents, godparents, Confirmation) and another list of the functions that need to be attended to (training teachers and advisers, selecting and ordering materials, arranging classrooms).

When the committee has listed all possible areas and functions, then agreement should be reached upon *who is going to be responsible for what.* Help in these decisions can come from a consideration of other parishes or from printed material. Chapter 18 of *Education for Christian Living,* by Randolph Crump Miller (Prentice-Hall, text edition, $7.25), may be of particular help, and also the Rev. David R. Hunter's article, "Have You Examined Your Decisions Lately?" (FINDINGS, May, 1958; reprint available).

Resources

Once the committee has decided on the work it will do in the parish, the question will be how to get the job done. The first step here is to spend some time identifying what resources are needed: people with special knowledge or skills; programs; printed materials. The search for resources should begin within the committee itself and with the parish staff. In looking for people to help, a committee should take the trouble to uncover untapped resources within the parish instead of calling on the same people again and again.

In the life of our Church today many training programs are available at both the national and diocesan level. Members of an education committee will want to attend some of the programs to add to their own understanding and to recommend them for possible use by others. The Parish Life Conference is extremely helpful in providing a basic understanding of the nature of the Christian Gospel. The Parish Leaders' Institute (see FINDINGS, January, 1959) is designed to help leaders understand basic human relations.

Additional help can be found in the following books: *How a Small Church Can Have Good Christian Education* (Harper & Brothers, $2.00); *Learning to Work in Groups* (Teachers College Bureau of Publications, $5.00); *Teacher Training Guide* (The Seabury Press, $2.00). See also these articles from FINDINGS (reprints are available for the first two): "The Parish Committee on Christian Education" (November, 1957), "It's Nice to Know What You're Doing" (September, 1957), "How to Choose Church School Courses" (June, 1958).

Flexibility

At the beginning, a committee is often impatient to "get things done." There will be some things it will need to do, but it is foolish to try to do everything at once. Effective planning and helpful programing is costly—it takes time. Plants and people take time to grow, and so do committees. It is helpful to realize this at the outset. Then the committee can be realistically selective in its priorities: doing those things that have to be done and letting others wait until they can be taken up. It may be that some programs will be tried for this year and then altered after a year's trial.

Some things cannot be put off, of course. Questions of leadership and agenda in the committee will have to be decided at the beginning. The search for resources may have to begin as soon as the committee has begun to determine goals and responsibilities. A balance must be reached between doing first things first and meeting immediate needs that arise.

As the group proceeds, it is important that it also take time to evaluate the work it has done. It may find that some of its original goals need to be redefined. The group should be flexible enough to change its plans and procedures from time to time. There is no one way of doing things.

The work of a Christian education committee can bring rewards to those who serve as members and to the entire parish. It can demonstrate to everyone the urgency and import of Christian education, and can provide the leaven by which all in the parish come to a deeper understanding of their vocation and ministry.

Our Parish Family

Christian growth is a family affair, the responsibility of both Church and home, this Southern parish discovers

by Elizabeth Wynkoop
Consultant in Christian Education
St. Martin's Church, Charlotte, N.C.

Mother-and-daughter teams care for the altar and fathers and sons take turns as ushers to serve the Church together.

"We've been shopping for a Church home, and we think that St. Martin's is the kind of parish we're looking for." Statements like this are frequently heard when newcomers to Charlotte first attend our services. What they are looking for is a church where all members of the family can share in worship, in learning, and in fellowship, and can become part of a real "parish family." At St. Martin's even weekday festivals and anniversaries are family affairs as parents and boys and girls make the parish church the center of their worship. Our Christian Education Committee, which is responsible for planning our parish education program, has representatives on it from families as well as from the teaching staff, the vestry, and other parish organizations.

We believe that Christian growth is a family affair, the responsibility of both Church and home. Even though we cannot accommodate everyone, or all age-groups in the church at the same time, we do provide opportunities for parents and their children to be together as much as possible.

Sunday Morning

From the time of their baptism, when they are enrolled in the Guild of the Christ Child, our babies are an important part of our parish family. Nursery care is provided for them on Sunday mornings, the parents taking turns in caring for the children. Our primary children have a modified service of Morning Prayer, with their own ushers, choir, and crucifer. Their lay reader and organist are parents of children in the primary group, and other parents attend this service.

Grades three and up meet in the church at 9:15 A.M. for a full Prayer Book service. Families sit together. Morning Prayer is read three times a month; Holy Communion is celebrated on the fourth Sunday. Then all confirmed persons make a family corporate communion. Our families plan their pledges together and present these gifts in thanksgiving at the parish altar.

Father-son teams usher and take up the offering; mother-daughter teams prepare the altar. The choir is comprised of young people, and confirmed boys serve as acolytes. At 10:00, the boys and girls go to their classes, and the rector leads an adult class. At 10:45, the families return home together. At the different seasons, they take worship booklets home

with them, with suggestions to guide their daily prayers and Bible reading so family worship can be carried on all week.

This is our routine during the usual school year. But we have two additional schools: summer church school for preschool through fourth grade on the Sundays from June through Labor Day, and a one-week "modified day camp" for kindergarten through sixth grade. Everyone above fourth grade remains in church on summer Sundays for the complete service, including sermon. Our camp program consists of worship in church, followed by activities at a nearby park. These longer sessions provide excellent learning opportunities and growth in Christian living.

Fellowship is an important part of family life at St. Martin's. Each autumn there is a parish picnic. Babes-in-arms, grandparents, and godparents attend. Worship is included, and teachers meet their new pupils and their parents in their classrooms, where teaching materials and other resources are exhibited.

There are also seasonal family parties, and during Lent there is a series of weekly "Family Nights," when our people, young and old, can break bread at a parish family meal and worship and study together.

Fathers Participate

Randolph Crump Miller once observed, "We teach about the Fatherhood of God and then place only women in the classrooms." We have discovered that both fathers and mothers are ready to take part in the church school. Fathers are teaching in the nurseries as well as in older classes. Though hesitant at first, they find a real need and interest among the younger children, who are accustomed to both father and mother at home and look forward to the same in their church home.

More and more parents are assuming responsibility for Christian nurture in the parish by serving as church school teachers, coteachers, observers, advisers to youth groups, and class parents; by coming to workshops to construct and repair much-needed equipment; or by volunteering their talents in special fields of music, storytelling, dramatics, and creative activities. Included among our leaders are many husband-wife teams so that worshiping and learning has become a family affair rather than "woman's business." This means much to our boys and girls whose parents are teaching, and especially to the sixty children who come to us from the Thompson Orphanage.

A rotating teaching plan has simplified the problem of recruitment—leaders are asked to teach for a year at a time. Many continue for a second or third year and then return to the adult class for renewal and inspiration. A few leaders continue for a longer period because they are devoted to the boys and girls and believe this is a much-needed way they can serve the Church. Fathers and mothers serve as class parents or sponsors and share responsibility with the staff for getting in touch with other parents, providing transportation for class study or fellowship trips, and helping to plan activities within class groups. With the Church and home in partnership, worship and teaching become consistent and continuous within the family group.

Preparation for this leadership is given through in-service training with more experienced leaders, individual coaching on the job, personal reading and study from an excellent parish library, frequent grade conferences, regular meetings with those teaching Seabury courses, parish workshops, and attendance at the Community School of Religion and at diocesan conferences. Spiritual preparation and strengthening are found in corporate communions, Sunday family worship, retreats, and in a service commissioning and instituting the church school staff and the Christian education committee members. A dedication of parents to the Christian growth of their boys and girls is included in this service.

Helping Each Other to Grow

To help our boys and girls grow in grace and in favor with God and man, our Christian education leaders realize they must be concerned for each child and pray for each child; they must know something of the home background through visiting; and they must learn more about the Church's teaching themselves before they can adequately interpret it on the child's level of understanding. The leaders discover that they and their boys and girls can grow as Christians together and that they themselves learn far more than the young people they teach. For they are in partnership with God in leading the younger members of the parish family into a richer and more complete Christian life.

Christian education reaches beyond the church and parish house into the homes of our people. Our clergy visit new families in the evening, when they will find the whole family at home. The Christian education consultant visits all church school families at least once during the year and more often if there is need. She goes to new families with children as soon as possible after their coming into our midst. And where there are young babies or long-term illnesses, she goes into the homes to keep the family in touch with the parish.

We go to the home to discuss with the parents what they want for their families, what we are trying to do through our family program in the parish church, and how we may best work together. Weekly follow-up of absentees is made by card and personal call in the spirit of genuine interest in our children and young people. Messages to parents are carried home weekly by younger children so the teaching and worship may be related to day-by-day living.

At St. Martin's we are engaged in becoming more fully the Family of God within our homes and in the larger fellowship of our parish. Here it is that the youngest members are taking their place and here the need for the wisdom and maturity of older folks is recognized. We envision Christian family living in which boys and girls and adults shall have the guidance and support of their home and their parish church in developing and practicing their Christian faith and in witnessing to their membership in the Family of God.

Preschool Children in Church School

by Nancy Geyer
Director of Christian Education
Cathedral Church of the Incarnation
Baltimore, Md.

A group of nursery and kindergarten teachers from the Church of the Redeemer in Baltimore met recently to discuss some problems they were facing. Their comments had a familiar ring: "It's hard to get to know the children when you only see them once a week," one woman said. "I really feel a lack of experience in understanding each individual child." Another added, "I plan so many activities for my class, but we don't ever seem to be one group. I wonder if I am trying to do too much?" Another asked, "The teacher's manual describes the ideal classroom, but what do you do with thirty children in a small space?"

In their own way these teachers were grappling with a more basic question: "What do we want for our preschool children in church school?" They showed a desire to do more than baby-sit. They wanted to provide the means by which God could reach the children in their classes. In their meeting, they began to think about ways to provide positive Christian learning experiences for their children. The guidelines they developed may be a help as you work with your class.

In the Beginning

First, live with your teacher's manual! "Read, mark, learn, and inwardly digest" it. Of course, it isn't perfect. No tool ever is! However, knowing well all that it contains can be very supportive. How to work with children in groups is thoroughly presented. There are also many suggestions for activities to enrich your sessions. After you have been teaching awhile, your manual will say new and fresh things to you when you re-read it. Reading current literature in the field of preschool education will also prove helpful. An excellent set of pamphlets has been produced by the National Council of Churches. It is entitled "Learning Experiences for Young Children" ($.75).

If it is possible, visit a recommended or approved weekday nursery or kindergarten. Note especially how the teacher works with individuals and with the group. Notice how the equipment is arranged and utilized. Perhaps in your community there are workshops, classes, or meetings for preschool teachers which you can attend. Getting together with fellow preschool church teachers to share ideas and problems often proves to be greatly stimulating. A trained day school or experienced church school teacher could be invited to act as a resource person for such meetings.

In preparing for your class sessions, try to have the physical arrangements all ready before the children arrive. Then during the morning all the adults can devote their full attention to the children. A harried teacher rushing to the door, mixing paint, or arranging flowers somehow fails to convince observant little ones that they are really welcome. Time spent setting up a room so that it says, "Come play in me," is time wisely invested.

Try to anticipate problems before they happen and so eliminate unnecessary confusion and delays. For example, ask mothers to put name tapes in hats and coats—not to mention gloves and pocketbooks—to save lots of searching at the end of the morning. Mark one shelf for "lost and found" articles. Have a place for first-aid supplies in your room and a well-defined plan for reaching parents in case of an accident. Are offering envelopes a problem? One teacher has made a chart with pockets to hold each child's envelope until time for the class service. The pockets are identified with the children's pictures. An assistant takes the roll from this chart.

Many teachers gather all kinds of odds and ends to have ready for new and different activities when an opportunity arises. Store away, for instance, a bird's nest to look at in spring, seeds to plant, soap flakes to whip into foam for "snow" painting, sea shells to listen to, feathers to feel, seed pods to shake, and so forth. Books and pictures about changes in the seasons and the weather will also help you be prepared to take advantage of the children's many interests. Grab bags or other surprises can be prepared and held ready for a "restless" morning. The Association for Childhood Education International recently published a useful collection of pamphlets called "Creating with Materials for Work and Play" ($.75).

Try using a mental check list when you plan activities, keeping in mind young children in general—their needs and limitations—and *your* children in particular—*their* special interests and abilities. Ask yourself questions like these: Which activity will be most creative for the children? What game or song will really give the children a sense of accomplishment? What will lead them to explore and to wonder about God's world? What will be more creative, more stimulating, more relevant to their Christian growth?

Storybooks and picture books are an important part of any preschool program. Storytelling often helps teachers to get closer to their children. "Tell

us a story from your face," one small child requested. Chances are your group will be fascinated if you draw on a blackboard or a large sheet of newsprint or use a flannelboard to illustrate your story. Try it. The selection of teaching pictures is also important. Too many different religious pictures can be confusing. Large, simple, realistic pictures seem to be best.

Parents and Other Adults

The obligation and opportunity for parents and teachers to work closely together with preschool children cannot be overstressed. As one child said to his mother, who had remarked that she did not know his teacher, "I don't see how you can both bring me up if you don't know each other." So share your plans for the children in your class with their parents, especially those who are newcomers. (Young parents often have their first significant contact with a parish when their first child enters the nursery or kindergarten class.) Ask parents to tell you when there has been a big change at home, perhaps because of an illness. You can be so much more understanding and helpful if you know that a child has been upset before arriving at church school.

Often a child will cry when his mother starts to leave him. "Should I stay?" the mother asks. Here are a few suggestions for helping children who are ready to be in a group but are shy about getting started.

Ask mother and child to stay for only part of the session the first day. (Perhaps they can come in and get better acquainted with the room and toys during the week.) Suggest they come and stay longer the next week. When the mother leaves, perhaps for only five minutes the first time, be sure she tells the child she is doing so and that she will return. Know where you can reach her if necessary. Try to make sure that the mother feels comfortable about helping her child adjust in this way, and that she is really satisfied to leave him in church school. Occasionally a child who refuses to let his mother leave him will stay willingly if brought by his father or a brother or sister.

Suppose, after a number of Sundays, the child is still unwilling to stay or the mother is unwilling to stay with him. Then perhaps it is better for a three- or four-year-old, or even a five-year-old, to postpone starting church school until the separation problem is not so great.

Will your clergyman have the opportunity to visit the class? Recently one of our children who was calling our dean "God" was assured of his mistake in a warm and convincing manner by the dean himself on such a visit. Are there other members of the church staff your class might meet and talk to?

Good assistant teachers who understand the "why's" as well as the "how's" of their jobs are invaluable. Look for helpers who are mature. Be sure they have the same training opportunities you have and the same books that you are reading.

Getting to Know the Children

Evaluation and advance planning are certainly key steps in making your teaching ministry more effective. These are done best in the spring or summer. But you can do some things even now in September to provide a more adequate program for your preschool children this year. First, you can meet with all those who will teach, observe, or assist in your class this year. Assess your combined talents and skills and how they can best be put to use. Determine what attention class space and equipment need before opening day. Plan your opening sessions together.

Husband and wife teams help in the nursery and in other classes in Baltimore, in Charlotte (see page 11), and elsewhere.

There are still some things that you can do by yourself, too. Check to see who the children are who will be in your class this year. Find out what happened to them in church school last year. Get the names of new children and call on them. You can do as one teacher did and write a letter to each child asking for his picture, so that you will recognize him when he arrives and become acquainted with him quickly. Some parishes send home a registration card for the child to wear pinned on him the first Sunday. Such a card carries the child's name, that of his teacher, and the number or description of the room his class will meet in. You can help plan an orientation meeting for parents when they may visit the classrooms and discuss with the rector and teacher the nursery or kindergarten program.

The Heart of the Matter

This article has dealt primarily with some practical helps for preschool teachers. But remember that teaching in church school is always more than a matter of techniques and of methods. It is, above all, a matter of great understanding and of much loving of children as they are. Pray that we may accept with joy the opportunity to provide warm, accepting, and loving relationships to these little ones. Pray that God may use us as we minister to the younger members of His Church.

A wise teacher fills out an "About Me" blank on himself before he asks his class to do so. In this class, filling out blanks elicited enthusiastic discussion.

Making a Good Start

by Irene M. Scudds
Senior High School Editor

As a teacher, you represent the living Body of Christ. Your teaching, therefore, is a form of witness and is a work of the Holy Spirit. No one can perform such a task on his own, but he can with the help of God. The great Churchwoman Evelyn Underhill once described the purpose of a Christian teacher in these words:

"Surely as Christians we must consider that [our job] is to co-operate with God in rearing up certain souls which are to form cells in the Body of Christ.... Your ideal is not just to make your young people good citizens, or good Anglicans. That's not nearly good enough. The real object is the glory of God. *That* is the vision which is to stand ever before you as you go about your work. That sublime overruling aim, not any humanitarian end alone, is the true source of your confidence and generous self-giving. Heaven and earth are full of Thy glory: I have a chance of adding a bit to that." (This and the quotation on page 15 are reprinted by permission from *Collected Papers of Evelyn Underhill,* Longmans, Green & Co., © 1946, pp. 184 and 186.)

If you are going to help your pupils to know and love Jesus Christ, you will have to put yourself in the place where they are. You need to know the individual child's capabilities and limitations and to know how he expresses himself—with or without words. Through the power of your imagination, you will try to see more deeply into his feelings, tensions, and concerns. To do so, you need to know what goes on in his life through the week. What happens in a church school class is only a small part of the total religious education of any child or young person. Every experience of life which the child has may be a time for his spiritual growth and development. We do not control the spiritual growth of anyone, nor is such growth confined to the stated hours of church school. And since each child is different, you will need to respond in love to each one in such a way as to meet his need.

When your class meets for the first time, ask each person to give you some information about himself. If you plan to have an information sheet prepared beforehand, ask for such data as: name

nd address; birthday; grade in day school; number of brothers and sisters and whether he (or she) is the oldest, youngest, or middle child; hobbies; and so forth. This sheet will help you get a brief picture of each person quite quickly. Many teacher's manuals nowadays print sample information sheets.

Very young children might have these sheets filled out at home. Children from age eight up write well enough to fill out their own sheets in class. Before filling out the sheets, carry on a conversation about things the pupils like to do, games they like to play, or what they did during the summer. Junior- and senior-high pupils might pair off by twos and exchange views on specific questions you suggest. Talking about themselves is sometimes a little embarrassing for teenagers, but they enjoy telling interesting things about each other.

Keep in mind why getting acquainted with your class is so important. It is the first step toward getting to know each person more fully; not until you know them can you guide them in their understanding of and response to the Gospel.

Your Reading and Study

All good teacher's manuals have a section on what children are like at a given age. Therefore, one of your first duties as a teacher is to become thoroughly familiar with your manual (and with the pupil's book if there is one). By this time you have probably read them through once for a bird's-eye view of the course. Now read your teacher's manual again, underscoring points you want to return to frequently.

Any manual, of course, is only a tool, or an aid, to help you accomplish your purpose. It can tell you how to make effective plans, but it cannot make the plans for you. This you must do for yourself. After you have worked out some ideas and plans for the first week or two of your class and have them down on paper, make an appointment to discuss them with your rector or director of Christian education. They can and will help you get under way with confidence.

Teaching and Learning

Teaching is a two-way process. It is not just talking, which may be a one-way process. It isn't everyone talking about what pleases or suits him, for that, too, may be only a one-way process. Teaching is helping pupils to learn. Teaching and learning are really two sides of the same coin. Sometimes the class will be teaching, and you will be learning! The wise teacher soon finds that learning takes place when the pupils have an opportunity to participate in the learning experience. This participation may come about through working on a worthwhile activity, or it may take place when the pupils think through something for themselves.

As you prepare for the year's work, you will discover from the study of your manual what skills you are going to need. For example, if you are going to tell a story using a flannelboard, you may need to cut out some flannel or felt figures; you should also practice telling the story and moving the figures about the board. (Try doing this first at home with members of your family. They will be good critics.)

Your manual may suggest dramatizing a Bible story. If you ask your class whether they would *like* to dramatize the story, you may as well be prepared for an initial cool response. Some classes respond negatively whenever they are asked to take part in an activity of this type. A better way to proceed is to enlist the class in the business of acting out how the persons felt, or responded, when certain things happened to them. One or two individuals will begin to pantomine, and soon the whole group will be performing.

Do not underestimate the importance of *method* in teaching. Your manual has many suggestions and even step-by-step procedures. If you have a chance to go to a training class, by all means avail yourself of the opportunity; it will help you gain more skill in methodology. Or, in this day of "do it yourself," take a good text like *Weeks of Growth* (The Seabury Press, $2.10), or *Here's How and When* by Armilda B. Keiser (Friendship Press, $1.95), and teach yourself how to make puppets, posters, flannelboards and figures, stick figures, and many other things. Both books contain excellent chapters on dramatization and creative writing.

No method or activity should be used simply because it is a good idea. The major purpose of all activities is to help children and young people discover what the Christian faith is beginning to mean to them.

Your Vocation Under God

We began this article by thinking of the teaching task as *witnessing* to the power of God in our lives. We are always in need of God's grace—His power and His strength. Our life of prayer and worship fortifies us for this task.

Evelyn Underhill, in continuing beyond the paragraphs quoted earlier, helps put the church school teacher's task in perspective:

"You must feel the mysterious attraction of God, His loveliness and wonder, if you are ever going—in however simple a way—to impart it to others. And the next thing you want, and want badly, is that spirit and confidence which is the mainstay of hope. The quiet certainty that God's purpose will prevail in spite of appearances to the contrary. . . .

"Here perhaps the first thing is to get firmly into our minds, that the only doer of all our work is always God Himself. You and I are simply small tools of different kinds which He picks up and uses, and through which the moulding and shaping of men's souls is done. Hence, however successful we may sometimes seem to be, or however fruitless some of our best efforts appear, there is nothing in that either to flatter self-love or to induce despair. You were just the chisel or bit of sandpaper that happened to be suitable at that stage for that special bit of work. Someone else may finish it later on. The boy, the girl, go away. Perhaps you never see them again. God goes on with them. . . ." (p. 187)

Prepare for Halloween

by Warren I. Densmore, Chairman
Department of Parish Day Schools
Diocese of South Florida

"Trick or treat" is a common threat in many parts of our country on the evening of October 31. The threat is to the small, robed goblins and witches. Secularism has indeed taken over when the selfish desire to collect mounds of unneeded candies is allowed to go unchallenged. Even the desire to help the underprivileged children of the world by collecting pennies, though it is an improvement, does not relieve the Church of its basic obligation to save souls through teaching and preaching Christ's Word.

This is not to advocate taking the fun and fantasy out of the celebration of Halloween but to suggest restoring to it its religious significance. The practice of religion can be fun for children when informed parents, Sunday school teachers, and parish day school teachers know how to make it attractive. Huge costume balls, for example, indicate a natural desire to find pleasure or stimulation in dramatizing a role other than the daily one. Any festival that has given such joy to millions of people as has Halloween can be rejuvenated by the restoration of our holy religious practices to their basic observance.

St. Dunstan and the devil

Halloween Parties

The observance of Halloween and All Saints' Day grew out of pagan celebrations commemorating the return of the souls of the dead to their former earthly home. In many countries vigils of prayer were held at cemeteries, and food was brought along to satisfy the mourners' hunger.

In England and Wales the custom of "souling" developed. Cooks in the houses of the wealthy made "soul cakes" of special batter. One such cook suspected that the boys and girls who came to the door never offered a prayer for the souls of their patron's relatives as they were supposed to do after their plea was rewarded. "A soul cake, a soul cake, have mercy on all Christian souls, a soul cake." This cook wanted to use a religious symbol for her cakes. Instead of using plain round buns, she cut a hole in the middle, making the first doughnut. A doughnut on Halloween is more than refreshment. It is a symbol of God's eternity, of His never-ending love to all souls in this world and in the next.

A party for upper-grade students at church or home can be an occasion for remembering Christian saints. For example, one person can come dressed as St. John the Baptist. A pumpkin can serve as a removable head, which is presented to Herod after Salome dances for the king and relays her mother's request for the prophet's death. Others might enact St. Dunstan's famous encounter with the devil. Your group can choose the saints it wishes to remember. These playlets can be written by the group or enacted in pantomine with a narrator retelling the story.

Children of all ages love to learn about their patron saints. They enjoy studying about them, dramatizing stories about them, and making shields symbolic of them. In proper preparation for Halloween and the octave of All Saints', we have the opportunity to hold up as examples the "Heroes of Heaven" to help replace the gunslingers, mad scientists, and monsters of twentieth-century TV.

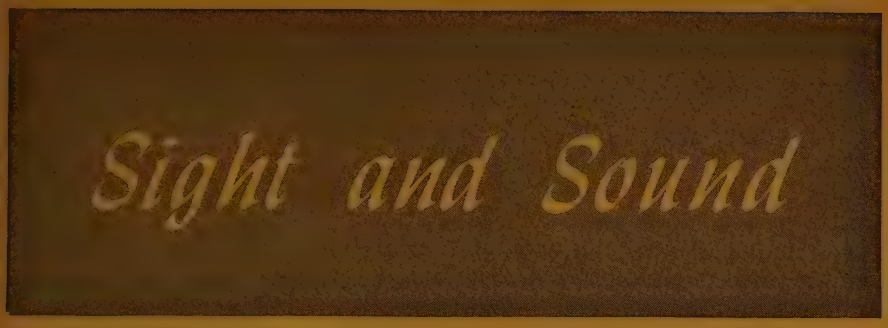
Prayer and Worship

The most important part of our preparation is the worship of Christ. His Holy Spirit guides all souls whether they be in the Church Militant here on earth, in the Church Expectant, or in the Church Triumphant.

We need to pray for all of us on earth as well as for the faithful departed. (See the Book of Common Prayer, pages 256, 258, 280, 332–337, 340–342, 598.) Let us include such prayers in our family observances and at our parties on Halloween as well as in our services at church.

This is a good time of year for husband and wife to be realistic in their ministry to each other. One way is to read a good book together (like Bishop Pardue's *He Lives*, or Carroll Simcox' *Is Death the End?* or Roger Shinn's *Life, Death, and Destiny*). In this way they can help each other to face in good days the inevitable day of separation at death. Another help is to study the implications of the Burial Office in our Book of Common Prayer (pp. 324–337). It can deepen our understanding of the Christian doctrine of man and his destiny.

Prepare you and yours for All Saints' Day, its octave, and the weekly eucharistic remembrance of the faithful departed.



New Edition of the Classic Audio-Visual Resource Guide

The *Audio-Visual Resource Guide,* which is published by the National Council of Churches, has undergone a great transformation with its latest edition. This edition, issued during the summer, contains 400 pages listing 3,000 classified evaluations of audio-visual materials. In addition there are three sections listing 200 feature films available in 16mm, a complete directory of sources, and a roster of denominational audio-visual utilization specialists.

The best news is that the price of the book has been reduced from $10.00 to $2.95. It is available from many diocesan departments of Christian education as well as other denominational offices. If it is unavailable from your diocesan office, write for information to N.C.C.C., D.A.V.B.E., 7th floor, 475 Riverside Dr., New York 27, N.Y.

Two Sources of Filmstrips

All filmstrips reviewed in "Sight and Sound" in the past three years have been made in the U.S.A. by Protestant or secular producers. Now and then we receive inquiries about Roman Catholic productions or the large catalogue of S.P.C.K. filmstrips, and I begin to wonder if I have an intellectual blind spot. Can English filmstrips be so bad or Roman Catholic productions so distorted that they are unusable by our Church? Last week I took another look, and I am less than enthralled. If there is an audience in our Church for these productions, it must be so small that using space in FINDINGS for reviews would not be justified. Yet, for those who continue to hear that wonderful things are coming from these two sources, and who wonder why they are not reviewed in this column, here is a bit of general summarizing.

S.P.C.K.

For a total of eight hours, consultants from the Curriculum Development Division and the Seabury Press joined me to view S.P.C.K.'s colored filmstrips and many that are available only in black and white. We were travelers in a foreign land! Pedagogically the English Church begins with entirely different assumptions than the American Church about the educative process, the nature of childhood and adulthood, the needs of people, the questions we have about life, and the ways we respond to God's action in our lives.

Church and Bible are foreign enough to children and adults, as a rule, without presenting them in a strangely foreign manner. And even if we seem to be successful in using such materials, will not their basic effect be that we are dealing with a God who is old-fashioned, or worse, dull? Or will we imply that He is very far away but tries pathetically hard to speak to us?

These would be the effects of the qualities we found in the S.P.C.K. filmstrips. Technically, they are poor. I have seldom seen an American filmstrip as poorly produced as the best of the S.P.C.K. filmstrips. Artistically, they are amateurish. Dramatically, they can be as static as a mathematical equation or a chart of atomic weights. Some of the filmstrips engaged in extended metaphors which, no doubt, are intended to "reach the pupils." They failed. Some even suffered poor translation: for instance, on the subject of grace, we are told that upon Baptism we are a branch which is grafted in the vine, which is Christ. Then, when we are confirmed and begin to receive Holy Communion, the sap, which is the Holy Spirit, begins to flow into us. (I even question the theology of this.)

There just may be a few parishes which would like to investigate these materials at first hand. If so, you may write for a catalogue to: S.P.C.K., Holy Trinity Church, Marylebone Road, London, N.W.1, England.

Roman Catholic Filmstrips

It is frequently stated that we are "the bridge Church," bridging the gap between Protestantism and Romanism and Orthodoxy. If this is so, one would suspect that at least now and then the Roman Church would produce a filmstrip which would be useful in our Church. I have seen a good many Roman Catholic filmstrips in the past, and none of them was usable. This past week I saw two new sound filmstrip productions which totaled two hours viewing time.

The first production was titled *The Life of Jesus,* Parts I and II (Catechetical Guild, 260 Summit Ave., St. Paul 2, Minn.; 2 filmstrips and 1 record, $14.75). The filmstrips, which deal with the Annunciation and the Nativity, seem to be intended for primary pupils. They tell the Biblical stories with occasional interpretive interjections. It is in the interpretive material that the filmstrips skid on the assumptions involved in Roman Catholic dogma. Apparently, the best posture in such a circumstance is blithe oversimplification. In a way, there is a didactic similarity between the English and Roman filmstrips.

Technically, the Dutch drawings that are used in the filmstrips have a curious unreality about them. And the lengthy narrations per frame are tedious. Even as filmstrips, they are so inferior to other available ones that I cannot imagine a situation for which they could be recommended.

The second production I viewed was *Baptism and the New Creation* (Cathechetical Guild; 2 filmstrips and 2 records, $27.50). These filmstrips provide a lengthy peroration which begins with the Creation and the Fall, proceeds to the Incarnation and Atonement, then the doctrine of the Church, and finally ends with an analysis of the Roman Catholic liturgy of Baptism. The individual's new birth is effected by Mother Church, which plays a role analogous to that of the Virgin who effected the birth of Jesus.

In contrast to *The Life of Jesus,* these filmstrips have great artistic integrity. The artwork is based on mosaics and illuminated manuscripts from the fifth to fifteenth centuries, with some Rousseau paintings delightfully thrown in. Because of the uniqueness of this material, I cannot help but feel that some enterprising Episcopalian might write a new script to the filmstrips and produce something of value within our tradition.

John David Robinson, who created *Baptism and the New Creation* practically singlehandedly, deserves credit for producing the best Roman Catholic filmstrip series I have seen. It is a pity that Episcopalians cannot use it as it stands.

Motion Picture Reviews

Journey to Nazareth
David Novik Productions (2468 Centinela Ave., Los Angeles 64, Calif.), color, 27 min. Rental, $15.00.

Where Jesus Lived
From "The Land of the Bible Series." Family Films (5823 Santa Monica Blvd., Hollywood 38, Calif.), 14 min. Rental: color, $7.50; black and white, $5.00.

Jerusalem, the Sacred City
From "The Land of the Bible Series." Family Films, 14 min. Rental: color, $7.50; black and white, $5.00.

These new motion pictures attempt to recall Gospel narratives against the geographical locations where the recorded events took place. The technique has already proved itself superior to previous efforts. (See the review of the filmstrips in the "Understanding the Bible Lands Series," FINDINGS, November, 1959.) Unfortunately the motion picture camera often does not appear equal in these productions to the filmstrip camera.

David Novik's film is a standard travelogue. We arrive in Nazareth by airline and proceed in a Volkswagen to the Sea of Galilee. Legends are retold and information is inaccurately dispensed. The camera jostles about as though the tripod had never been invented. Christian doctrine also becomes so foggy that, in the words of the narration, Christmas brings us a feeling of "a religious something."

In contrast, the Family Films' productions reveal thoroughly professional camera work and thoughtful writing. *Where Jesus Lived*, which duplicates the material in Family Filmstrips' production, *Land of Jesus' Early Ministry* (FINDINGS, November, 1959), concentrates on Jesus' travels about Galilee, Tyre and Sidon, down the Jordan, and across to Samaria. This motion picture, which rents for about the purchase price of the filmstrip, gives little more understanding or depth of experience than the filmstrip. The narration itself, while more commercial, seems less sensitive than the filmstrip's narration.

Jerusalem, the Sacred City is an important new film. An Arab boy, who attends St. George's Anglican School in Jerusalem, serves as narrator of the film and takes us on a personal tour of today's city. The film becomes animated as the camera explores a boy's life in this ancient city. Although it is not even suggested in the narration, Jesus himself as a boy no doubt shared some of these childhood experiences.

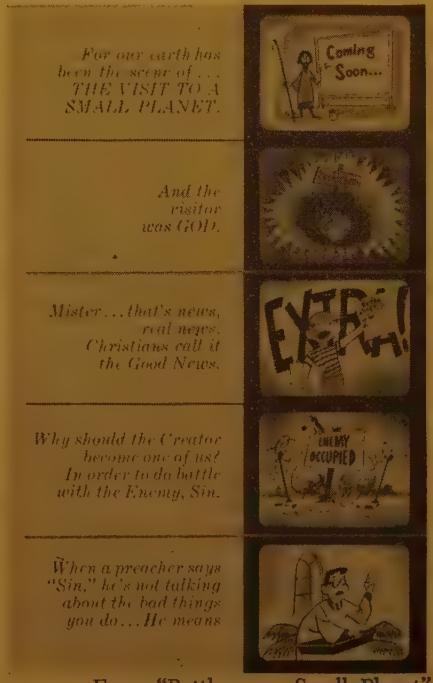
This is a fine film for family programs as well as for primary and junior church school classes.

Filmstrip Review

Battle on a Small Planet
The Youth Evangelism Committee of the Presbyterian Church (available from the Presbyterian Distribution Service, 416 S. Franklin St., Chicago 7, Ill.), color, 10" record, discussion guide, $7.50.

This remarkable sound filmstrip (reviewed in "Youth Broadcast," FINDINGS, April, 1959) deserves being called to your attention again. It attempts to give a broad overview of the Christian doctrine of sin and redemption. Original sin is expressed in terms of self-centeredness (an interpretation which some theologians find inadequate). Christ's engagement in battle with Satan provides us with a choice. By choosing Christ's offering of redemption, we are able to break out of the self-centeredness which makes us such easy prey for Satan. The filmstrip works to a conclusion which demands a response from the viewer.

The narration is crisply written and superbly read. The musical elements of the record are brilliantly handled. Unfortunately, the artwork fails in comparison. It derives its form from the cartoon world, which is justifiable, but compounds the error of stereotypy by basing the Christus figure on the all-too-familiar and wretched nineteenth-century tradition.


For our earth has been the scene of . . . THE VISIT TO A SMALL PLANET.
Coming Soon...
And the visitor was GOD.
Mister . . . that's news, real news. Christians call it the Good News.
Why should the Creator become one of us? In order to do battle with the Enemy, Sin.
ENEMY OCCUPIED
When a preacher says "Sin," he's not talking about the bad things you do . . . He means
From "Battle on a Small Planet"

Teenagers and young adults are the intended audience for this filmstrip. It should find wide usage in confirmation classes, Sunday evening groups, and in church school classes.

Book Reviews

Audio-Visual Materials and Techniques
Second Edition, by James S. Kinder, American Book Company, 1959. 592 pages. $7.00

Spritely as a modern cookbook, this college textbook catches the eye, whets the appetite, and gives simple directions on how to find audio-visual satisfaction. It is a good, straightforward exposition on audio-visual education spiced with know-how and many photographs.

Admittedly, it does not compare with the other books in its field. The author does not attempt to develop a philosophy of education as Edgar Dale does in his reliable *Audio-Visual Methods in Teaching*. You might go to this book for help in utilizing some non-projected visual materials. The section on the tackboard and display area, for instance, is excellent. Each chapter concludes with a wealth of resource information.

Leadership trainers should have this book available, although it may not be their principal source of information about teaching tools.

ABC's of Audio-Visual Equipment and the School Projectionist's Manual
by Philip Mannino, M. O. Publishers, Box 406, State College, Pa. 80 pages. $1.50

This is a handy "how-to" booklet on audio-visual equipment. It is thorough and comprehensive within the limits set by the author. It gives helpful information on how to prepare a room for using visual equipment. Operation of all major pieces of equipment is explained. Several lists of manufacturers, magazines, films, and filmstrips are included.

A valuable part of the book is its helpfulness in organizing a projectionists' guild. As a parish begins to acquire pieces of equipment and builds a library of audio-visual materials, a responsible group within the parish should be appointed to care for and operate the equipment and library. In my own parish one of the most trusted and respected members of the guild was a third-grader. If you want help in establishing a guild, this booklet provides the best I know of.

—JOHN G. HARRELL

Teaching the Bible in Classroom and Church

by William Sydnor

EDITOR'S NOTE: Four years ago FINDINGS asked the Rev. William Sydnor to write a column helping church school teachers come to a better understanding of what the Church is teaching week by week. This column, in which the Propers and lectionary selections for every Sunday of the year were interpreted, was widely acclaimed as the most helpful feature of the magazine. (The first three years of the column have now been revised and printed under the title *How and What the Church Teaches*, Longmans, Green & Co., $4.00.)

Last year Mr. Sydnor narrowed his field somewhat in order that he might give more help on a single passage of Scripture. He wanted to show how he might tell a particular story to a congregation made up of children and young people (with parents as certain but not primary beneficiaries of his remarks). We called his column "Suggestions on What to Say from the Chancel Steps."

This column was also very well received, but many readers have felt that it was meant only for clergymen and lay readers. We are now changing the title to "Teaching the Bible in Classroom and Church," convinced that teachers will find Mr. Sydnor's interpretations and his method of telling Bible stories as helpful as clergy do. Mr. Sydnor is going to focus his attention this year on an Old Testament story or event that helps us understand one of the Propers for the day.

We urge clergy and teachers to agree how to use this material, whether in the church service, or in class, or both. Such a decision might be reviewed seasonally. Even if the column is not used regularly during worship or in class, we believe it can be very helpful to teachers in enriching their own understanding and so contributing to their growth.

Trinity XII, September 4, 1960

POSSIBLE SUBJECT: God's Power Is Clearly Seen

BASED ON: I Kings 18:19—46 and the Collect

The account of Elijah's contest with the prophets of Baal on Mount Carmel illumines the meaning of the Collect for today.

Familiarize yourself with the story. The background is given in I Kings 17:1—3; 18:1—18. The contest is graphically told in 18:19—46. Read the story aloud, perhaps more than once, as though you were discovering it for the first time. Some great, unknown storytelling genius (perhaps more than one) has left us his masterpieces in I and II Samuel and I and II Kings. We should sit at his feet and listen before we attempt to pass on to others what he has so superbly passed on to us.

Talk out your preparation with particular children in mind as though they were sitting in front of you. I have done this, and here is the way I would be inclined to begin:

"I want to tell you a story about an unusual contest. One team had four hundred and fifty members and no one on the bench. The other team had one member all by himself and One on the bench who later came in the game and joined him."

The details of how one tells about that contest have to be worked out by the person doing it. My conclusion would go something like this:

"The people had not been faithful to God. But because of the prophet Elijah, God gave them the rain they had needed for a long time. I think of this ancient story when I hear the Collect for today: 'Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. . . .'" (p. 206).

Trinity XIII, September 11, 1960

POSSIBLE SUBJECT: Service to God and Neighbor

BASED ON: I Samuel 24:1—22 and the Collect and Gospel

The art of storytelling can be acquired by anyone who will study and practice it. The teacher's manuals for the primary and junior grades in the Seabury Series contain a digest of some of the best books on this subject. Clergy, lay readers, and superintendents who talk to children in church need this information as much as do classroom teachers.

I Samuel 24 is the story of an incident in the Saul-David saga. It is worth telling because it is a good suspense story. It is also worth telling because it can help people understand better our Lord's Summary of the Law.

In order to tell it well one should come at it fresh, read it over several times aloud, and try to feel the story's spirit and power.

I would begin by explaining that in ancient Israel a king was looked upon as God's servant. He was appointed by God's agent, a man of God called a prophet. The prophet poured some oil on the head of the person to be king. This ceremony was called "anointing." When a person was chosen by God and anointed, he was sacred. Men respected and revered him out of reverence for God.

In I Samuel 24 David has already been anointed as Saul's successor, and King Saul (who had also been anointed before he became king) is jealous of David and hunts for him in order to kill him. In this little suspense story, David spares Saul's life out of reverence for God and God's anointed one. Here the Summary of the Law—Love God; love thy neighbor—found in today's Gospel is seen in action. The incident also helps one understand better the phrases of today's Collect: one is faithfully serving God when he renders "true and laudable service" to his neighbor (p. 207).

Trinity XIV, September 18, 1960

POSSIBLE SUBJECT: God's Healing Power

BASED ON: II Kings 5:1—19 and the Collect and Gospel

On this Sunday the healing of

Naaman the leper seems appropriate in the light of the healing account in the Gospel and the phrasing of the Collect. I would be inclined to begin like this:

"Children are important people in the Bible. Jesus once fed a large crowd with the lunch a boy had remembered to bring on an outing and was generous enough to share. I want to tell you about a thoughtful little girl."

In preparation it is always a good practice to read the story aloud several times. Think about the little slave girl's faith in the healing power of God and her genuine feelings for the welfare of the great Syrian captain. Can you get these across without being sentimental? Think also of the drama of the story: the affronted, irate V.I.P., and, in contrast, his genuine, deep, and humble gratitude after being healed.

Here, as in the Gospel, God's healing power is stronger than leprosy. (You might describe leprosy as being something like incurable poison ivy, only much, much worse.) Note that the little slave girl demonstrates quite remarkably an aspect of the meaning of the faith, hope, and charity for which we pray in today's Collect.

Incidentally, the gratitude of Naaman as well as the girl's charity are evidence of caring for others. To return to say thank you puts the accent mark on the *person* who helped. Ingratitude puts the accent mark on the *service* rendered, and the person who helped is thus treated as a sort of vending machine.

Trinity XV, September 25, 1960

POSSIBLE SUBJECT: Don't Grab

BASED ON: II Kings 5:20—27 and the Gospel

The section of the Sermon on the Mount that is today's Gospel contains the familiar words: "No man can serve two masters. . . . Ye cannot serve God and mammon." The account of the greediness of Elisha's servant Gehazi might be used to throw light on the meaning of these words. It is the sequel to the healing of Naaman the leper. (See the column for last Sunday.) *Mammon* is an approximation of the Aramaic word meaning "money." (The new Testament broadens this to include all property and riches.) To Gehazi, money was more important than serving and obeying Elisha, the man of God.

The advantage of using this story is that you can begin by recalling with the help of the class or congregation the story you told last Sunday. Then you have the opportunity to build on it through telling about Gehazi. One word of caution: tell the story as a story. Avoid at all costs drawing conclusions under the heading of "you should" or "you should not." Beware of a finger-shaking tone of voice, for it gives the impression (even if not intended) that the hearers ought to "be good" and that the speaker thinks he is good.

Trinity XVI, October 2, 1960

POSSIBLE SUBJECT: The Lord and Giver of Life

BASED ON: I Kings 17:1—24 or II Kings 4:8—37, and the Gospel and Creed

At one time the people in Galilee were telling one another excitedly, "God has visited His people!" The occasion was a happy one, for Jesus had visted a town called Nain and had brought back to life the only son of a widow woman.

There had been other occasions in olden times when, through a man of God, a young person had been brought back from the dead.

There are two such stories in Kings. The story of Elijah and the widow of Zarephath in I Kings 17 provides a parallel to the Gospel incident because the woman was a widow and the boy who died was her only son. The story of Elisha and the Shunammite woman, in II Kings 4, might be preferable because, if "a city called Nain" is considered to be just outside of Nazareth, it is only about three miles from the locale of the Elisha miracle.

Use only one of these stories. In either case the point will be the same: through God's messenger, the prophet, men came to know that God is the Lord and Giver of Life. It is partly because of this memory that Jesus' life-giving power meant so much. And more, in the early Church, and in the Church ever since, the Holy Spirit, "Who proceedeth from the Father and the Son," has been recognized to be the same "Lord, and Giver of Life . . . Who spake by the Prophets" (p. 71).

Trinity XVII, October 9, 1960

POSSIBLE SUBJECT: A Place at the Head of the Line

BASED ON: Genesis 4:1—16 and the Gospel

Almost all of us would like it a great deal if people paid more attention to us than to anyone else. "May I have the first turn?" "Give me the biggest piece." "May I sit next to you when we get to the movie?" "I know you get lots of requests, but can't you just do this for me as a friend?" Has anybody besides me ever said something like that?

I would begin in some such fashion as this and then launch into the telling of the Cain and Abel story with the words: "The Bible says this is a road that can lead to trouble."

The ancient, primitive story of Cain and Abel does not have to be explained to children with all of the meaning which can be wrung from its context and its documentary roots. It is sufficient that children realize (and this is not in contradiction to its other implications) that others get hurt, even killed, when someone tries to get special attention for himself, to push others aside, to ignore their rights and their feelings, to forget that they are brothers and not rivals. This is the cause of many automobile accidents. The fact is that God cares as much for other people and their welfare as He does for us, and He is sorry if either one of us has to suffer or get hurt in body or spirit.

I would be inclined to close in some such way as this:

Jesus knew how tempting it is to push to the head of the line. He once told a story about a man who went to a party and did just that; later the man was sorry. I am inclined to be just like that man and forget others' feelings and rights. I forget that they have a place in God's loving care, too. For this reason I find today's Collect is a prayer which means a great deal to me. Look at it on page 213. (Read it aloud substituting "loving power" for "grace," and "go before" for "prevent.")

Book Notes

Edited by Charles E. Batten

The Cost of Discipleship

By Dietrich Bonhoeffer. The Macmillan Company, 1960. 285 pages. $3.00

If one is really to know the literature on contemporary witness of the Christian faith, one must read Bonhoeffer. This is a new and revised edition of the first of the volumes by the late Christian saint. It was originally published in English in 1948. This edition includes material from *Nachfolge* not previously translated, a foreword by the late Bishop of Chichester, G. K. A. Bell, and a memoir of Bonhoeffer by G. Leibholz. The book, of course, takes on added meaning when one realizes that the author translated into action the things about which he writes and that he finally paid the cost of discipleship with his death in a German concentration camp.

They Became Anglicans

Edited by Dewi Morgan. Morehouse-Barlow Co., 1960. 177 pages. $2.25

Here is a book similar in pattern and content to *Modern Canterbury Pilgrims*. People from a wide variety of backgrounds tell why they became Anglicans and what they have found of meaning in the Anglican Church. A short biographical sketch precedes each essay. Such personal experiences are always fascinating to this reviewer, a recent convert himself. The volume should give Anglicans a renewed appreciation of their own Communion and provide non-Anglicans with glimpses of some of the glories of this branch of Christ's Church.

In His Likeness

By G. McLeod Bryan. John Knox Press, 1959. 192 pages. $3.00

This collection of forty selections on the imitation of Christ, spanning twenty centuries, is expertly selected and presented. There is usually a short biographical sketch followed by a selection from the writing of one of the great imitators. It is informative as well as devotional and inspirational.

The Hell of It

By Stephen Cole. Doubleday & Company, 1960. 95 pages. $1.95

This "Devil's Guide to Tempting Americans," written by an Episcopal clergyman under a pen name, is something of a *Screwtape Letters* for the United States. The author states that he has been through hell many times and one day picked up a transcribed tape which contained these twelve lectures. They are enjoyable but, at the same time, cause the reader to wince as he reflects on how, in his acceptance of contemporary cultural values and practices, he is preparing himself as well as others for citizenship in hell.

How Home and Church Can Work Together

By Frederick W. Widmer. John Knox Press, 1960. 95 pages. Paper, $1.50

Christian Growth in Family Life

Compiled by Richard E. Lentz. The Bethany Press, 1959. 96 pages. Paper, $1.00

The Layman Builds a Christian Home

By Vera Channels. The Bethany Press, 1959. 95 pages. Paper, $1.75

These three books represent three approaches to the same general theme: the importance of the Christian home and the necessity of full mutual cooperation between home and Church in the total Christian nurture of the family. The Widmer volume is a Cooperative Series text to be used in leadership education courses of the N.C.C.C. The Lentz book is a text for a parents' study group and is a compilation of ten essays, which originally appeared in *Hearthstone*, contributed by ten different authors. There are detailed study suggestions for each program. The first book is largely descriptive of the nature of the problems involved and of suggestions for their solutions; the second, still descriptive, discusses a problem facing a parent as he seeks to guide children in religious growth in the family. Both are heavily program centered.

Mrs. Channels' volume relates the principles of good mental health and emotional security to the meaning of Christian love in family living. She does this by a discussion of emotional maturity, how it is manifest in the early years of marriage when children are small and foundations are being laid, and how love evidences itself as the parent helps the adolescent to achieve independence. Her emphasis is where it should be: one begins education in the Christian home first with parents as people and only secondarily as parents. A very good short study.

Teaching the New Testament

By Edna M. Baxter. Christian Education Press, 1960. 309 pages. $4.95

The quest of the church school teacher for helpful reference books is perennial. Professor Baxter has given them just such a book. *Teaching the New Testament* opens with an introduction to its books arranged in historical order. It is through Part II, however, that Dr. Baxter makes her special contribution. In it she has outlined teaching approaches and session suggestions for nursery through high school.

Some might wish for fuller treatment of the problem of the Virgin Birth in connection with the discussion of the Gospels and of justification by faith in the comments on Romans. But all readers will be helped and inspired by the author's vivid and inviting introduction to the books of the New Testament, and her imaginative practice-proven suggestions for the conduct of actual church school classes. (*Max M. Pearse, Jr.*)

The Layman's Bible Commentary

John Knox Press. $2.00 each, $1.75 in lots of 4 or more

A very significant new commentary on the Bible designed for use by laymen has been launched with the appearance of five volumes, including an introduction to the Bible as a whole. Four volumes will be published each year until the series is complete in twenty-five. The initial volumes set a high standard. The authors are capable. Modern knowledge about the Bible is most effectively combined with, and is made to contribute to, an understanding of the essential message of the Bible. Laymen will find this series a reliable and useful tool in their own Bible reading and teaching. (*Henry M. Shires*)

The Beatitudes and Modern Life
By Harry Hutchison. Morehouse-Barlow Co., 1960. 127 pages. $2.25

The eight Beatitudes in St. Matthew 5:3–10 have always troubled me. I have a friend who interpreted them very helpfully to a high-school class, but I have never been able to do this myself. Dr. Hutchison's volume comes as a real help to my own understanding of these sayings of Jesus. Those who want to preach or teach about the Gospel for All Saints' Day will find much inspiration and help in this volume; it is simply and beautifully written. (*R.U.S.*)

They Sang a New Song
By Ruth MacKay. Abingdon Press, 1959. 128 pages. $3.50

This book, written to help children better understand the hymns they sing, contains interesting facts about the life of the author or composer of each of some twenty familiar Christian hymns. All but three of the hymns are in the Hymnal 1940.

As stories to tell, the selections are somewhat disappointing. The book might better be used as a source of interesting information about the hymns and hymn-writers. As such, it is a good supplement to *The Hymnal 1940 Companion* and will be useful both to church school teachers and to directors of junior choirs. (*Elinor M. Eccles*)

Jung and St. Paul
By David Cox. Association Press, 1959. 358 pages. $5.75

The subtitle of this book proclaims it to be "a study of the doctrine of justification by faith and its relation to the concept of individuation." This sounds like a large order and, moreover, an order few people would be likely to place or enjoy digesting. But the author, an Anglican clergyman, has succeeded brilliantly in demonstrating the existence of a real parallelism between Jung's concept of individuation and St. Paul's justification by faith, and he has done so in a way which is very thought-provoking indeed. The interest of the book is not restricted by reason of the author's partiality for Jung: he writes, "although we shall speak as though Jung's account were the correct description of the psyche, it is only the way in which he organizes the results of his observations." For those who are not conversant with Jung's work, lucid explanations of the central concepts of Jungian theory are included. More important, many misunderstandings of the Pauline teaching on justification by faith, some of which have the sanction of great scholars, are cleared up. This reviewer hopes that this book will be widely read, and that Mr. Cox will write others like it. (*Eugene V. N. Goetchius*)

The Secret Sayings of Jesus
By Robert M. Grant, with David Noel Freedman. Doubleday & Company, 1960. 206 pages. $3.50

This book by two very able Biblical scholars will be welcomed not only by other scholars but also by the considerable number of people whose curiosity has recently been aroused by newspaper accounts of the discovery of Gnostic documents at Nag Hammadi in Egypt in 1945. For scholars and non-scholars alike this book is a feast of delights; it goes over the whole ground of Gnostic gospels previously known and presents a full translation of one of the newly discovered writings, the Gospel of Thomas, together with a very illuminating introduction and commentary. Highly recommended! (*Eugene V. N. Goetchius*)

The School of Faith
Edited and translated by Thomas F. Torrance. Harper & Brothers, 1959. 298 pages. $6.00

Here is an anthology of the catechisms of the Reformed churches, translated, edited, and with an introductory essay by the well-known professor of Church dogmatics at the University of Edinburgh and New College, Edinburgh. Readers of this magazine will find the introduction most helpful. The author discusses the content and form of the catechisms, the method of instruction, the nature of theology and the doctrinal tendencies in the catechisms. There is much talk about the catechetical method at present; the treatment here is one of the soundest from an educational point of view that this reviewer has seen.

Existentialism and Religious Belief
By David E. Roberts, edited by Roger Hazelton. Oxford University Press, 1957. 344 pages. Cloth, $5.00; paper, $1.95

Roger Hazelton has completed a manuscript by the late David E. Roberts and has produced as fine an introduction to existentialism and religious belief as one is likely to find. He does this as something of a "panoramic survey of the dominant stresses in existential philosophy, by passing in review the thought of some of its most influential spokesmen,"—Pascal, Kierkegaard, Heidegger, Sartre, Jaspers, and Marcel. The volume should prove most helpful to those who want an introduction to one of the dominant patterns in contemporary philosophy and theology.

Spiritual Therapy
By Richard K. Young and Albert L. Meiburg. Harper & Brothers, 1960. 184 pages. $3.50

This book contains a new approach of the physician, psychiatrist, and minister collaborating in healing. It is "an attempt to appropriate knowledge from the medical disciplines relevant to the minister, and to illustrate how pastoral care can more effectively be given in the light of this information" for a number of specific illnesses. Each chapter has been checked by a competent medical authority. This is a most helpful book for all ministers.

Readings in the Psychology of Religion
By Orlo Strunck, Jr. Abingdon Press, 1959. 298 pages. $4.50

It is somewhat startling to see the title of this volume, for the psychology of religion as classically understood in the works of G. S. Hall, Starbuck, Leuba, and W. James is just not a significant academic discipline today. The author, however, sees a renewed interest in the field somewhat different from the previous emphasis. Now the concern is on religious development, prayer and worship, and religion and psychopathology. There are sections of readings in these areas as well as in the history of the field and the older concerns of experience and conversion. There is a good bibliography and index.

Bluebook of Free and Inexpensive Resources for Religious, Character, and Christian Education
Compiled by Calloway S. Crews. American Guild Press, Box 4918, Dallas 6, Tex. $5.50

This volume lists 4,000 items for church, home, school, and youth agencies and over 950 organizations whose publications and services are available to religious educators. Diocesan departments of Christian education and larger parishes are likely to find it very helpful. (*Mary Louise Villaret*)

ITEMS

Episcopal Church Schools Convention • New Assignments for Miss Sandt and Miss Benignus • Trick or Treat for UNICEF

THE FIRST TRIENNIAL CONVENTION of Episcopal Church Schools below college level will be held in Washington, D.C., November 3-5. Headquarters will be the Sheraton Park Hotel. Sponsors of the convention are the Unit of Parish and Preparatory Schools of the National Council and the Episcopal School Association.

An announcement from the Rev. Clarence W. Brickman, Executive Secretary of the Unit, and the Rev. E. Allison Grant, Headmaster of Grace Church School, New York City, President of the Episcopal School Association, calls on some 478 Church schools to send representatives to Washington to "discuss common loyalties and responsibilities and to re-examine the degree of their commitment as schools within the Church, and their relation to the function of the Church in the world now."

The convention will open with a service of witness at the Washington Cathedral on Thursday, November 3, at 8 P.M. The preacher will be the Presiding Bishop, who will also be the celebrant at the service Friday morning and the speaker at the communion breakfast following.

Three plenary sessions of the convention will be addressed by the Rt. Rev. Stephen F. Bayne, Jr., S.T.D., Executive Officer of the Anglican Communion. Bishop Bayne's theme will be "The Christian Witness of the Church's Schools in a Changing World."

Cost of the convention is $12.50, including registration, communion breakfast, and E.S.A. luncheon, but not including hotel rooms and other meals. Preconference registration is now acceptable through the Unit of Parish and Preparatory Schools, 28 Havemeyer Place, Greenwich, Conn.

●

MISS EMMA LOU BENIGNUS, Associate Secretary in the Adult Division of the National Council, is now in Geneva, Switzerland, on a one-year assignment with the World Council of Churches. She is associated with Dr. Hans-Ruedi Weber, Executive Secretary of the Department on the Laity.

Miss Benignus will share with groups in Europe the work of our Department of Christian Education. She will spend much of her time at the Ecumenical Institute at Bossey, near Geneva, pursuing research on behalf of the Department on the Laity and helping, as an Anglican and as an American, to develop its philosophy and program for the years 1962-1968 in preparation for the General Assembly of the World Council, which will be held in India in November, 1961.

This is Miss Benignus' third assignment with the Department on the Laity. In 1957 she taught at the Summer Conference for Laity at Bossey. Last year she returned to Bossey to attend the Consultation on the Laity.

Before she sailed for Europe, Miss Benignus said, "I hope to serve as a channel between the Episcopal Church and other communions in America and the Church in Europe. I hope that friends whom I have met in the past six years, both through the Leadership Training Division and the Adult Division, will write to me so that we can exchange ideas with each other and with our European friends." Her address is 17 Route de Malagnou, Geneva, Switzerland.

MISS ELEANOR E. SANDT has been appointed editor of the Small Schools Curriculum Project in the Division of Curriculum Development. For the past seven years she has served as editor of junior-high-school materials in the same division. Both as an editor of Seabury Series manuals and in several field engagements in behalf of the Youth Division, Miss Sandt has often been called upon to advise on matters pertaining to small church schools. As senior editor in point of service in the Curriculum Division, she brings to her new assignment a sympathetic understanding of the whole range of church school curriculum.

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THE SERIES OF FIVE ARTICLES on "Leadership Training," written by the Rev. Frederick B. Wolf and five coauthors, have been reprinted in a single pamphlet, available from the National Council, 281 Park Avenue South, New York 10, N.Y. at 25 cents per copy; ten copies, $2.00; twenty-five copies, $4.50. Payment must accompany all orders.

●

"TRICK OR TREAT FOR UNICEF" will mark its tenth anniversary this fall. Originated by a single Sunday school, by last year the project had grown to a million and a half dollar venture in this country alone. A kit containing planning and publicity suggestions, plus carton stickers and identification tags for twenty-five children, are available at $1.00 each from the U.S. Committee for UNICEF, P.O. Box 1618, Church Street Station, New York 8, N.Y. The Girls' Friendly Society has been one of the chief sponsors of this annual Halloween project.

Miss Emma Lou Benignus

New Seabury Books for Fall

THE FAR-SPENT NIGHT

THE SEABURY BOOK FOR ADVENT

Edward N. West

Explains eloquently for every layman the importance of this season of preparation for Christ's coming. Through a series of meditations on the nature of Christ as the Son of God, it provides a clear understanding of the doctrine of the Incarnation and its implications for everyday living.

September 22 $2.50

THE LADDER OF LEARNING

NEW WAYS OF TEACHING IN THE CHURCH SCHOOL

Victor Hoag

These talks with teachers will clarify for everyone concerned with Christian education the current trends in the philosophy and techniques of teaching in the church Sunday school.

September 22 $3.75

FAMILY STORY

Philip F. McNairy

Anecdotes based on typical family-life situations illustrate the message of this heartening, down-to-earth book. *Family Story* is sure to appeal to all parents because it shows how God's Eternal Love can transform ordinary living into a joyful, rewarding experience.

September 22 $2.00 paper

GOD AND HISTORY IN THE OLD TESTAMENT

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